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Review.

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THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c.: BY JONATHAN EDWARDS.

Part I. Section 3.

(*Continued from our last.*)

Under the third section of the first part of this work, the author considers to expose another fundamental error of those who are opposed to Revivals—which is "their not duly distinguishing the good from the bad, and their very unjustly judging of the whole by a part." He considers that after conversion, there is much sin and imperfection remaining; and that, tho' there is less in quantity than there had been before conversion, yet the *perceivable* difference is less than most persons are apt to suppose; especially as this sin and imperfection will frequently discover itself in a different manner, and be forced to break out in new ways like waters which have been dammed up and thrown in some measure into a different channel.

In illustrating this position, he alludes to many irregularities in conduct, and many forms of enthusiasm, and visions of imagination which were then existing, but which are now scarcely known except among the most obscure sects; and supposes that they are not altogether unnatural to persons who have just been extraordinarily affected as it were, with a new sense, and with recent discoveries of the greatness and excellence of the divine Being, the certainty and infinite importance of eternal things, the preciousness of souls, and the great danger and madness of mankind, together with a sense of God's distinguishing kindness and love to them.

"No wonder," he says, "that now they think they must exert themselves, and do something extraordinary for the honour of God and the good of the souls of their fellow-creatures, and know not how to sit still, and forbear speaking and acting with uncommon earnestness and vigour. And in these circumstances, if they be not persons of more than common steadiness and discretion, or have not some person of wisdom to direct them, it is a wonder if they do not proceed without due caution, and do things that are irregular, and that will, in the issue, do much more hurt than good."

"It would not be a just objection in any to say, if these powerful impressions and great affections are from the Spirit of God, why does not the same spirit give strength of understanding and capacity in proportion, to those persons that are the subjects of them; so that strong affections may not, through their error, drive them to an irregular and sinful conduct? For I do not know that God has any where obliged himself to do it. The end of the influences of God's Spirit is to make men spiritually knowing, wise to salvation, which is the most excellent wisdom; and he has also appointed means for our gaining such degrees of other knowledge as we need, to conduct ourselves regularly, which means should be carefully used: But the end of the influence of the Spirit of God is not to increase men's natural capacities, nor has God obliged himself immediately to increase civil prudence in proportion to the degrees of spiritual light."

After premising all this, which is certainly a great deal more than the friends of Revivals have at present any concern with; the author proceeds in the following manner:

"Whatever imprudences there have been, and whatever sinful irregularities; whatever vehemence of the passions, and heats of the imagination, transports and ecstacies; and whatever error in judgment, and indiscreet zeal; and whatever outcries, and faintings, and agitations of body; yet it is manifest and notorious, that there has been of late a very uncommon influence upon the minds of a very great part of the inhabitants of New-England, from one end of the land to the other, that has been attended with the following effects; viz. a great increase of a spirit of seriousness, and sober consideration of the things of the eternal world; a disposition to hearken to any thing that is said of things of this nature, with attention and affection; a disposition to treat matters of religion with solemnity, and as matters of great importance; a disposition to make these things the subject of conversation; and a great disposition to hear the word of God preached, and to take all opportunities in order to it; and to attend on the public worship of God, and all external duties of religion in a more solemn and decent manner: so that there is a remarkable and general alteration in the face of New-England in these respects:—Multitudes in all parts of the land, of vain, thoughtless, regardless persons are quite changed, and become serious and considerate: There is a vast increase of concern for the salvation of the precious soul, and of that inquiry, what shall I do to be saved? The hearts of multitudes have been greatly taken off from the things of the world, its profits, pleasures and honours; and there has been a great increase of sensibleness and tenderness of conscience: Multitudes in all parts have had their consciences awakened, and have been made sensible of the pernicious nature and consequences of sin, and what a dreadful thing it is to lie under guilt and the displeasure of God, and to live without peace and reconciliation with him: They have also been awakened to a sense of the shortness and uncertainty of life, and the reality of another world and future judgment, and of the necessity of an interest in Christ: They are more afraid of sin, more careful and inquisitive that they may know what is contrary to the mind and will of God, that they may avoid it; and what he requires of them, that they may do it; more careful to guard against temptations, more watchful over their own hearts, earnestly desirous of being informed what are the means that God has directed to, for their salvation, and diligent in the use of the means that God has appointed in his word, in order to it.—Many very stupid, senseless sinners, and persons of a vain mind, have been greatly awakened. There is a strange alteration almost all over New-England amongst young people: By a powerful, invisible influence on their minds, they have been brought to forsake those things in a general way, as it were at once, that they were extremely fond of, and greatly addicted to, and that they seemed to place the happiness of their lives in, and that nothing before could induce them to forsake; as their frolicking, vain company-keeping, night-walking, their mirth and jollity, their impure language, and lewd songs: In vain did ministers preach against those things before, and in vain were laws made to restrain them, and in vain was all the vigilance of magistrates and civil officers; but now they have almost every where dropped them as it were of themselves. And there is a great alteration amongst old and young as to drinking, tavern-haunting, profane speaking, and extravagance in apparel. Many notoriously vicious persons have been reformed, and become externally quite new creatures: Some that are wealthy, and of a fashionable, gay education; some great beaux and fine ladies, that seemed to have their minds swallowed up with nothing but the vain shews and pleasures of the world, have been wonderfully altered, and have relinquished these vanities, and are become serious, mortified and humble in their conversation. It is astonishing to see the alteration that is in some towns, where before was but little appearance of religion, or any thing but vice and vanity: and so remote was all that was to be seen or heard amongst them from any thing that favoured of vital piety or serious religion, or that had any relation to it, that one would have thought, if they had judged only by what appeared in them, that they had been some other species from the serious and religious, which had no concern with another world, and whose natures were not made capable of those things that appertain to Christian experience, and pious conversation; especially was it thus among young persons:—And now they are transformed into another sort of people; their former vain, worldly and vicious conversation and dispositions seem to be forsaken, and they are as it were, gone over to a new world: Their thoughts, and their talk, and their concern, affections and inquiries are now about the favour of God, an interest in Christ, a renewed sanctified heart, and a spiritual blessedness, and acceptance and happiness in a future world. And through the greater part of New-England, the holy Bible is in much greater esteem and use than it used to be; the great things that are contained in it are much more regarded, as things of the greater consequence, and are much more the subjects of meditation and conversation; and other books of piety that have long been of established reputation, as the most excellent, and most tending to promote true Godliness, have been abundantly more in use: The Lord's day is more religiously and strictly observed:—And abundance has been lately done at making up differences, and confessing faults one to another, and making restitution;—probably more within these two years, than was done in thirty years before: It has been so undoubtedly in many places. And surprising has been the power of that spirit that has been poured out on the land, in many instances, to destroy old grudges, and make up long continued breeches, and to bring those that seemed to be in a confirmed irreconcilable alienation, to embrace each other in a sincere and entire amity. Great numbers under this influence, have been brought to a deep sense of their own sinfulness and vileness; the sinfulness of their lives, the heinousness of their disregard of the authority of the great God, and the heinousness of their living in contempt of a Saviour: they have lamented their former negligence of their souls, and neglecting and losing precious time. Their sins of life have been extraordinarily set before them; and they have also had a great sense of their sins of heart; their hardness of heart, and enmity against that which is good, and proneness to all evil;—and also of the worthlessness of their own religious performances, how unworthy their prayers, praises, and all that they did in religion, was to be regarded of God: And it has been a common thing that persons have had such a sense of their own sinfulness, and that they have thought themselves to be the worst of all, and that none ever was so vile as they: And many seem to have been greatly convinced that they were utterly unworthy of any mercy at the hands of God, however miserable they were, and though they stood in extreme necessity of mercy; and that they deserved nothing but eternal burnings: and have been sensible that God would be altogether just and righteous in inflicting endless damnation upon them, at the same time that they have had an exceeding affecting sense of the dreadfulness of such endless torments, and have apprehended to be greatly in danger of it. And many have been deeply affected with a sense of their own ignorance and blindness, and exceeding helplessness, and so of their extreme need of the divine pity and help. And so far as we are worthy to be credited one by another, in what we say (and persons of good understanding and sound mind, and known and experienced probity, have a right to be believed by their neighbours, when they speak of things that fall under their observation and experience) multitudes in New-England have lately been brought to a new and great conviction of the truth and certainty of the things of the gospel; to a firm persuasion that Christ Jesus is the Son of God, and the great and only Saviour of the world; and that the great doctrines of the gospel touching reconciliation by his blood, and acceptance in his righteousness, and eternal life and salvation through him, are matters of undoubted truth; together with a most affecting sense of the excellency and sufficiency of this Saviour, and the glorious wisdom and grace of God shining in this way of salvation; and of the wonders of Christ's dying love, and the sincerity of Christ in the invitations of the gospel, and a consequent affiance and sweet rest of soul in Christ, as a glorious Saviour, a strong rock and high tower, accompanied with an admiring and exalting apprehension of the glory of the divine perfections, God's majesty, holiness, sovereign grace, &c.; with a sensible, strong and sweet love to God, and delight in him, far surpassing all temporal delights, or earthly pleasures; and a rest of soul in him as a portion and the fountain of all good, attended with an abhorrence of sin, and self-loathing for it, and earnest longings of soul after more holiness and conformity to God, with a sense of the great need of God's help in order to holiness of life; together with a most dear love to all that are supposed to be the children of God, and a love to mankind in general, and a most sensible and tender compassion for the souls of sinners, and earnest desires of the advancement of Christ's kingdom in the world. And these things have appeared to be in many of them abiding now for many months, yea, more than a year and a half; with an abiding concern to live an holy life, and great complaints of remaining corruption, longing to be more free from the body of sin and death. And not only do these effects appear in new converts, but great numbers of those that were formerly esteemed the most sober and pious people, have, under the influence of this work, been greatly quickened, and their hearts renewed with greater degrees of light, renewed repentance and humiliation, and more lively exercises of faith, love and joy in the Lord. Many, as I am well knowing, have of late been remarkably engaged to watch, and strive, and fight against sin, and cast out every idol, and sell all for Christ, and give up themselves entirely to God, and make a sacrifice of every worldly and carnal thing to the welfare and prosperity of their souls. And there has of late appeared in some places an unusual disposition to bind themselves to it in a solemn covenant with God. And now instead of meeting at taverns and drinking houses, and meetings of young people in frolics and vain company, the country is full of meetings of all sorts and ages of persons, young and old, men, women and little children, to read and pray, and sing praises, and to converse of the things of God and another world. In very many places the main of the conversation in all companies, turns on religion and things of a spiritual nature. Instead of vain mirth amongst young people, there is now either mourning under a sense of the guilt of sin, or holy rejoicing in Christ Jesus; and instead of their lewd songs, are now to be heard from them songs of praise to God, and the Lamb that was slain to redeem them by his blood. And there has been this alteration abiding on multitudes all over the land, for a year and a half, without any appearance of a disposition to return to former vice and vanity.—And under the influences of this work, there have been many of the remains of those wretched people and dregs of mankind, the poor Indians, that seemed to be next to a state of brutality, and with whom, till now, it seemed to be to little more purpose to use endeavours for their instruction and awakening, than with the beasts; whose minds have now been strangely opened to receive instruction, and have been deeply affected with the concerns of their precious souls, and have reformed their lives, and forsaken their former stupid, barbarous and brutish way of living; and particularly that sin to which they have been so exceedingly addicted, their drunkenness; and are become devout and serious persons; and many of them to appearance brought truly and greatly to delight in the things of God, and to have their souls very much engaged and entertained with the great things of the gospel. And many of the poor Negroes also, have been in like manner wrought upon and changed. And the souls of very many little children have been remarkably enlightened, and their hearts wonderfully affected and enlarged, and their mouths opened, expressing themselves in a manner far beyond their years, and to the just astonishment of those that have heard them; and some of them from time to time, for many months, greatly and delightfully affected with the glory of divine things, and the excellency and love of the Redeemer, with their hearts greatly filled with love to and joy in him, and have continued to be serious and pious in their behaviour."

"The divine power of this work, has marvellously appeared in some instances, I have been acquainted with, in supporting and fortifying the heart under great trials, such as the death of children, and extreme pain of body; wonderfully maintaining the serenity, calmness and joy of the soul, in an immoveable rest in God, and sweet resignation to him. There also have been instances of some that have been the subjects of this work, that under the blessed influences of it, have, in such a calm, bright and joyful frame of mind, been carried through the valley of the shadow of death."

CALVIN'S VIEWS OF THE PRAYER OF FAITH.

The following remarks of Calvin, on the Prayer of Faith, are extracted from his well-known "Institutes of the Christian Religion,"—Vol. II. Book III. Page 352.

There is nothing, therefore, more suitable to the nature of prayers, than that they be conformed to this rule; not to rush forward with temerity, but to follow the steps of faith. To this principle Christ calls the attention of us all in the following passage: "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This he confirms also in another place: "Whatsoever ye shall ask in prayer, believing, ye shall receive." With which James agrees: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering." Where, by opposing 'faith' to 'wavering,' he very aptly expresses its nature. And equally worthy of attention, is what he adds, that they avail nothing, who call upon God in perplexity and doubt, and are uncertain in their minds whether they shall be heard or not: whom he even compares to waves, which are variously tossed and driven about with the wind. Whence he elsewhere calls a legitimate prayer "the prayer of faith." Besides, when God so frequently affirms, that he will give to every man according to his faith, he implies that we can obtain nothing without faith. Finally, it is faith that obtains whatever is granted in answer to prayer. This is the meaning of that famous passage of Paul, to which injudicious men pay little attention: "How shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? So then faith cometh by hearing, and hearing by the word of God." For by a regular deduction of prayer originally from faith, he evidently contends, that God cannot be sincerely invoked by any, but those to whom his clemency and gentleness have been revealed and familiarly discovered by the preaching of the Gospel.

This necessity our adversaries never consider. Therefore, when we inculcate on the faithful a certain confidence of mind, that God is propitious and benevolent towards them, they consider us as advancing the greatest of all absurdities. But if they were in the habit of true prayer, they would certainly understand, that there can be no proper invocation of God without such a strong sense of the divine benevolence. But since no man can fully discover the power of faith without an experience of it in his heart, what advantage can arise from disputing with such men, who plainly prove that they never had any other than a vain imagination? For the value and necessity of that assurance which we require, is chiefly learned by prayer; which he who does perceive, betrays great stupidity of conscience. Leaving then this class of blinded mortals, let us ever abide by the decision of Paul, that God cannot be called upon, but by those who receive from the gospel a knowledge of his mercy, and a certain persuasion that it is ready for them. For what kind of an address would this be? "O Lord, I am truly in doubt whether thou be willing to hear me; but since I am oppressed with anxiety, I flee to thee, that if I be worthy thou mayest assist me." This does not resemble the solicitude of the saints, whose prayers we read in the Scriptures. Nor is it agreeable to the teaching of the Holy Spirit by the apostle; who commands us "to come boldly to the throne of grace, that we may find grace;" and informs us that "we have boldness and access, with confidence by the faith of Christ." This security of obtaining what we implore, therefore, which is both commanded by the Lord himself, and taught by the example of the saints, it becomes us to hold fast with all our might, if we would pray to any good purpose. For that prayer alone is accepted by God, which arises, (if I may use the expression) from such a presumption of faith, and is founded on an undaunted assurance of hope. He might indeed have contented himself with the simple mention of "faith;" yet he has not only added "confidence," but furnished that confidence with liberty, or "boldness," to distinguish by this criterion between us and unbelievers, who do indeed pray to God in common with us, but entirely at an uncertainty. For which reason the whole church prays in the Psalm; "Let thy mercy, O Lord, be upon us, according as we hope in thee." The Psalmist elsewhere introduces the same idea: "This I know; for God is for me." Again, "In the morning, will I direct my prayer unto thee, and will look up." For from these words we gather, that prayers are but empty sounds, if unattended by hope, from which, as from a watch-tower, we quietly look out for God."

We are assured of the truth of the following communication by a correspondent on whose authority we place the most unreserved reliance.—CHR. OBSERVER.

WARNING TO UNBELIEVERS.

It was my lot some years ago, occasionally to meet a disciple of the late Dr. Darwin. Mr. ——— had drank so deeply in the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and in the same conversation, revile the Holy Scriptures with all the rant of vulgar blasphemy.

Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive. His converstaion, though abundantly larded with the rant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed) every rule of decorum was trampled under foot.

A few months after my last interview with Mr. ———, I was informed that he was no more. Struck with the event, I was solicitous to know how such a man would die. The amount of my information was, that as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place deep horror seized his mind. A short time before his departure, supposing himself quite alone, he was overheard by an unobserved attendant giving vent to the agonies of a tortured conscience. With furious despair he expostulated with the man, (Dr. Darwin) whom he now reproached as his deceiver; and after loading his name with execrations, which I dare not put on paper, he closed the horrid remonstrance in some such terms as the following: "Monster! wretch! is *this the end of your boasted philosophy?* Have you brought me to this?"

INVETERATE HABIT.

James Ogilvie, who acquired great and just celebrity in the United States a few years since for rhetorical performances, was a slave to the immoderate use of opium. The following passage, extracted from a manuscript letter to a friend, is descriptive of one of the fierce but effectual struggles of a powerful mind, against the tyranny of noxious habits, to which he became the slave and perhaps the sacrifice;

"I had been long in this way before I changed my place of residence. Physicians told me death would be the certain consequence of the disuse of the drug: I felt that its use must soon destroy me; and tardy suicide, in any view, is no less criminal than immediate self destruction. My mind revolted from the idea. On the first night of my arrival, my frame was exhausted and I slept. The greater part of the second was passed in writing, and then I retired to rest—but it was not rest—it was a horrible dream; every individual fibre appeared to have its peculiar pang; every sense brought agony. I suffered the tortures of the damned. Twice I rose and put the phial of laudanum to my lips, twice I put it away untasted. I was in the most excruciating pain, and I rose the third time, but I plucked it away, opened the window with desperate resolution, and threw it on the ground. When I saw its fragments glitter in the moonlight, I felt a sentiment of triumph. I am regenerated, but it is as a resurrection from the grave. Before, I was languid and nerveless as a new born infant; now I have regained my health, strength, and spirits, and look back on my infatuation with horror."

Vanity, when it succeeds, degenerates into arrogance; when it is disappointed, (and it is often disappointed,) it is exasperated into malignity, and corrupted into envy.

He that has more knowledge than judgment is made for another man's use rather than his own.

A covetous man makes a half-penny of a farthing—a liberal man makes sixpence of it.

Religious Intelligence.

The Pope alarmed.—Our readers will recollect that the Roman Catholic Jubilee was mentioned last year, as being but indifferently attended; and will not be surprised to learn that the Pope has become alarmed about the inroads which are making in his *spiritual* dominions, by the dissemination of Christian knowledge. A letter from Rome, dated January last, and published in one of the English Magazines, contains a notice of the Pope's Bull, which was issued at the termination of the Jubilee. The following remarkable language is found in the Bull:

"Above all, use the greatest vigilance, and most persevering care, that you may expel from among your flocks, so many impious, impure, and pestilential books, which the infernal enemy of human nature has vomited forth on all sides with an incredible inundation. It is extremely afflicting to all good men to see that *this pestilence of books* not only perverts manners, but even saps the foundation of faith, and injures and overturns the dogmas of our holy religion."

The passage, we presume, has special reference to the circulation of Bibles and Tracts: and if so, we may be certain that the labor and expense which have attended their distribution, are not lost: and we may see the greatest encouragement to persevere in the cause. The Pope is not alarmed without reason. His kingdom is doomed to fall; and the progress of knowledge is fast bringing about the event.

The following paragraph is in character with the preceding:

"You are surrounded by a crowd of false prophets, who, under the deceitful appearance of piety, try to destroy virtue. They affect to destroy abuse and superstition, while they exert themselves to overturn completely all the foundations of religion, and they invite you to liberty, and to shake off the yoke of Princes. Reject far from you all sorts of impious books, because they represent the golden cup of the Babylonians—a cup full of all sorts of abominations, in which a mortal poison is given to the imprudent to drink. Feel no repugnance to imitate the faith and example of the first Christians, who intrusted to the apostles "to be cast into the fire" all the books which they could meet with containing vain and fallacious doctrines."

STATE OF RELIGION IN GERMANY.

The following interesting extracts are taken from the "Correspondence of the Continental Society."

"I stopped a few days at H——. That University may be considered as the cradle and nurse of Neology, or "*Rationalismus*," as it is called in Germany, which, as its name sufficiently denotes, recognizes nothing higher than reason. Amongst the 600 Theological students that are at present there, I could meet with only two brothers, who are truly awakened pious young men; the rest are avowed infidels, who are ready to carry their sentiments into the pulpits which they are to occupy. The effect upon the religious character of the people may be easily foreseen. Here is the root of the evil. In the chief of the German Universities are a set of unprincipled men, calling themselves by the name of Christians, who are licensed by the governments, and disseminate the most anti-Christian doctrines—nay, publicly in their lectures, scoff at Christianity, and use expressions which heathen opponents would not have allowed themselves." The names of some of these are added.

"On the other hand, it cannot be denied that though in general, the aspect of things is very discouraging and dark, yet almost every where a dim ray of light seems to be breaking in. In every district distinguished for darkness and profaneness, the Lord has of late raised up some witness for the truth—some one who proclaims salvation to sinners by the blood of the Lamb. This I can state from my own observation, and I feel great pleasure in doing it."

"It occurs but seldom that persons go over to the Catholic faith. Great exertions, however, are made to effect this by some members of the Royal family—particularly one of its members, who actually goes about with money in his hands to purchase proselytes.

"Need I add, at what a low ebb vital religion must be, especially when you consider that, hitherto, scarcely any schools have been established among the Protestants, and they are, most of them, to this day, obliged to send their children to Catholic schools; and though the law sets apart an hour for the religious instruction, at which the Protestant children are not to attend, yet so great is the bigotry and intolerance of the school-masters, that they compel the Protestants to be present, and if they refuse, they have recourse to the most shameful ill usage, so that the poor children either return home crying, or remain to have their minds poisoned, for the effecting of which, no means remain untried. The Rev. Mr. S. assured me, that not a single week passes without his receiving complaints of the intolerable persecutions on the part of the school-masters and priests. About 6 weeks since, eight farmers residing among the Catholics, were directed to send their children to the Catholic school, which, however, they omitted. Being summoned before a magistrate to assign a reason, they stated, that they could not conscientiously send their children to a Catholic school. Upon this, the director of the school, who was then present himself, gave each person ten lashes, ordered them to be imprisoned ten days; and on their liberation, they again received some lashes. I could cite a number of similar cases, which, though the law does not sanction, it does not punish. In fine, every thing seems to aim at the gradual extermination of the Protestant faith."

"Mr. C. B., a native of T——, near B——, formerly a Roman Catholic, but now a member of the church of Christ, was introduced to me two days ago, by some Christian friends, to whom he had been recommended from friends in St. Petersburgh, from which place he had just arrived on his way home. I conversed with him for some time, and he gave me an account of the manner in which he was brought to a knowledge of the truth as it is in Jesus; as also of the religious state of St. Petersburgh, and more especially of the interesting people, who have been turned from darkness to light through the preaching of Mr. Gossner. About four years ago, Mr. B. received the first convictions of his sinfulness, which robbed him of the carnal peace he had hitherto enjoyed; as he knew nothing of the Saviour, he set about saving himself by fasting, and shocking to relate, by piercing his hands and feet with some sharp instrument; but his case became, as he expressed it, daily worse, so that he did not know what to do. He tried again to appease his guilty conscience, and atone for his sins, by beating himself with a whip, to the end of which sharp iron nails were fastened, but he received no relief from it. Three years ago, after having tried every means within his reach to save himself, the Lord was pleased through his removing to Frankfort, to put one of Van Ess's New Testaments into his hands, from which, at that time, he received some benefit. But the same Spirit who had convinced him of his guilt and danger, was now about also to convince him of righteousness, even that which Christ hath wrought out for his people. Mr. B. was unexpectedly removed to St. Petersburgh, where under the sound of gospel truths from Mr. Gossner, he was led to rest on the Lamb of God which taketh away the sin of the world, experiencing that there is salvation in no other name under heaven, but that of Jesus Christ. He seems to be filled with love and compassion to his dear friends, to whom he now returns, but from whom he expects much opposition. I have supplied him with tracts, and promised to send him more, if he can make use of them in his native place. He gave a most interesting account of the converts at P.; they continue to assemble in small numbers, and exhort one another to continue steadfast and unmoveable in the faith delivered to them."—*Lon. Bap. Mag.*

THE LATE MRS. COLTON.

From a little tract which is just issued under the title of "Biographical Sketch of Mrs. Abbey North Colton," wife of Rev. Calvin Colton, Pastor of the Presbyterian Congregation of Batavia, N. Y., we make the subjoined extract, as furnishing a brief notice of some of the exercises of Mrs. C. in her last sickness. The character of Mrs. C. as a woman of intellect, of engaging manners, of active benevolence and of ardent piety, are well known. Her usefulness in the instruction of females who have been placed under her care; her exemplary deportment among the people where she resided; and the manner in which she sustained the relations in domestic life, cannot fail to endear her memory to all who have known her, and to call forth feelings of regret that a person possessing such worth of character, should have been so soon removed from her field of usefulness. She died, Feb. 1st. 1826.

In February, 1825, she was overtaken with a severe and dangerous illness, during, two or three days of which it was not expected by herself, or friends, that she would survive.—With these prospects before her she took her leave of this world in heart, expressed her final wishes to her husband, and was favoured with such views of future and eternal things, with such expectations of a speedy union and fellowship with the spirits of her departed mother and sisters, and with Christ her Saviour, a favourable turn in her disease, bringing with it the prospect of longer life, produced in her heart a disappointment and a grief, the feelings of which she was utterly unable to controul. On being importuned by her husband to tell him the occasion of such apparent affliction, especially, as she was evidently getting better. "*That*," said she, with convulsive sighs," is my distress. I thought I was near to heaven, I expected soon to be there. I had given up you, and all the world. Pray for me, that the sin of this reluctance to come back to life, may be forgiven. I know it is wrong, a selfish feeling."

During the first stages of her last illness, when she began to look upon her prospect of life as dubious, when she was forced to regard her symtoms, as rather tending to a fatal termination, she was not alarmed, nor disturbed. But she began to reflect upon what she had done, and how she had lived, since her last near approach to the borders of the grave. And the result of this self-examination was a transient depression of her spirits. She talked largely and frequently with her husband upon this suject, professed her continued confidence in God, and her hope of an interest in the Saviour. But said she, "I am not so happy, as I could wish to be. I think I understand the reason: "*I have not been faithful.* I deserve such chastisements. I cannot on the whole, wish it to be otherwise. It seems to me fit and proper, that I should thus suffer in my feelings. All will yet be well.—I feel a confidence, that all will be well, and well with me."

But this darkness of mind and this trial of feeling were transient. Not long after she announced to a friend, in allusion to this state of mind, "The cloud is withdrawn," and evidently manifested a high degree comfort, and of confidence in God.

There was no day, for weeks before her death, when she did not talk with the greatest familiarity and composure, of the probable issue of her complaint, as it finally happened. It is believed she never lost sight of it; and that she expected it with greater certainty than any one else. Her confidence in God, her hope of heaven, and her indifference to the world, evidently increased, as she approached her end. Of the things of this world, she spoke less and less; of the things of the future world, more and more, until she seemed to fix her eye on heaven, uttered her last words, which were her last prayer, "I pray, I may go," and immediately sunk away into the arms of death, refusing forever to respond to the call, which at this moment was affectionately made to her by a friend, pronouncing her name, as if she *could* not, *must* not go.—*But she was gone.*

"She taught us how to live, and, Oh too high
The price of knowledge, taught us how to die."

Revivals.

In answer to the inquiries of a correspondent whose favour came to hand just as our paper was going to the press, we can only say that the revival in Utica, increases in interest; and that appearances are such as to encourage the expectation that a still greater work will yet be wrought here. It is well that our distant friends continue to pray for us.

Our correspondent adds, that our information respecting Sacketts Harbor, was incorrect.

LATEST FROM DARTMOUTH COLLEGE.

A student from this college writes thus, under date of April 2d, to a gentleman in Boston.

"By a more critical inquiry, I find, that about 20 students are hoping, and about 35 of the people in the Plain.

"The revival has never been so interesting and encouraging, as it is at this moment. The Hall was crowded this morning—and I believe such solemnity was never before witnessed there. The house of God has been this day a most solemn place to all."—*R. & Tel.*

The Recorder & Telegraph mentions, that Revivals have recently commenced in Long Meadow, Springfield and Lowell.

The Keene N. H. Observer, mentions, that a revival has commenced in Troy, nine miles from that place; and that the progress of the work, though slow, is on the increase.

"In Fitchburg, Mass., says the same paper, there has for several months past, been an attention to the great concerns of eternity, which has gladdened the hearts of the people of God, and, as it is charitably hoped, increased the number of Christ's humble followers. Religious meetings, we have been informed, are held nearly every day in the week, and receive special attention. The number of hopeful converts we are not able to state."

REVIVAL IN BURLINGTON, VERMONT.

This revival has formerly been mentioned in our columns; but the subjoined extract of a letter respecting it is of a character too inviting to pass unnoticed. We copy from the Recorder & Telegraph.

This work evidently commenced in answer to prayer: and what is perhaps peculiar, the pious *abroad* were praying for us when few here were found to pray for themselves. It provoked our zeal, as well as humbled us, to be told at an early stage of this work, that the people of God in neighboring towns "were praying for Burlington." Only a very few of God's people here were at first moved. Yet, strange to tell! sinners were awakened in considerable numbers, and it was one of the common confessions, by which professors afterwards appealed to and melted each others hearts, "*The Revival has caught us all asleep!*"

Another feature which is worth mentioning perhaps is this—that professed Christians did not in general *feel*, until they began to engage in duty. They were convinced: began to labor, and were revived, (as they called it) afterwards.

There has indeed been praying amongst us—a great amount of praying—and in this, as usual, pious females have been decidedly in the advance. Many female prayer-meetings, we have reason to think, have been held for this express object; and it has been incidentally known, that private prayer has been so intense in some instances, as to deprive the individual of sleep and even strength. Visiting, extra preaching, conferences and metings for religious inquiry, have all been attended to, and still are, with a good degree of faithfulness. These means, with the stated ordinance of public worship, have had a manifest and very pleasing effect.

The work has been the most moderate and silent of any I have yet witnessed. We know not however that it is, on that account, the less a desirable work.

The hopeful subjects of this revival, since Nov. last, are between 60 and 70: of whom 44 have already united with the church, besides a considerable accession by letter, in consequence of the same excitement. *For us*, these are considered "great things;" and in the humble hope that the blessing may be long continued, this people earnestly invite the attention and solicit the prayers of the people of God.

It will be natural for our friends abroad to inquire whether this revival has had any visible effect upon the College? If an increased desire for its spiritual welfare among God's people, and a decided stand for the cause of revivals with its officers and students, together with some special fruits, may be called such an effect, we can answer the question in the affirmative. At the time the excitement commenced in the town, however, the students were on the point of dispersing for the winter vacation; and, engaged in teaching school, many of them have not yet returned. It is pleasing to be able to say, that before this dispersion, one of the tutors becrme a decided subject of regenerating grace, and that in the town of *Georgia* where he has spent the winter, he has been the apparent instrument of a powerful work of the Holy Spirit. There being no clergyman in the place, this person deemed it his duty to commence holding conferences, which he did at first in his father's house;—and the consequence has already been, a greater public good than he could have expected to effect in a whole life, remaining ignorant of the grace of God.

There is a considerable proportion of pious pupils, now in this college and its pro-pects if not forgotten by God's people may be considered as truly flattering.

Yours, &c. REUBEN SMITH.

Burlington, March 7th, 1825.

RELIGION IN NEW HAMPSHIRE.

After alluding to several places that had been previously noticed under the same head, the Repository says:

"We hear verbal accounts also that the hopes of christians are beginning to revive in some other places in this cold, and dreary section of the Christian Church. May it not be expected that these intimations of good, concerning us, will excite in christians a growing spirit of prayer? and may we not hope that the Divine Spirit will descend and refresh this part of the Lord's vineyard, and cause the voice of joy and gladness to be heard, as it is in numerous other portions of his dominions?"

WESTERN RECORDER.

UTICA: TUESDAY, APRIL 25, 1826.

The following article will be read with interest by the serious portion of the community. We trust it will do much good: but we leave it to *speak for itself;* and we hope that all the sincere friends of revivals, especially in this vicinity, will do the same.

For the Western Recorder.

DIFFERENCE BETWEEN REVIVALS OF RELIGION AND RELIGIOUS STIRS.

A Tract has recently been published and circulated in this vicinity, entitled "Hints on Religious Stirs."

The writer professes to be friendly to a "Genuine and permanent Revival of Religion;" but to disapprove of many things in what he terms "*Religious Stirs.*" He has not however, as I apprehend, pointed out with sufficient accuracy and clearness, the difference between a revival of religion and a religious stir.

As revivals of religion are now very common, and as some who are unfriendly to them are disposed to confound them with "Religious Stirs," I shall endeavour briefly to point out the difference.

In doing this, it will be necessary to inquire into the origin of these terms.

In the 85th Psalm, 6th and 7th verses, the author prays "Wilt thou not *revive* us again, that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy salvation."

Similar to this is the prayer of the prophet Habakkuk, iii. 2, "O Lord, *revive* thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

The object of these petitions is manifest,—These servants of God, seeing the low state of religion, and the consequent displeasure of God, were distressed, and in fervent prayer besought the Lord that he would revive the dying graces of his people, and manifest his mercy in the pardon and salvation of sinners. When such prayers are offered up by the few who mourn over the desolations of Zion, and correspondent exertions are made, God causes religion to revive, and their fruits have from such expressions of Scripture been termed "Revivals of Religion." Such revivals prevailed in the days of Joshua, and Samuel, and Elijah, and John the Baptist, and other reformers. Such revivals attended the preaching of the apostles on the day of Pentecost, and in and during their lives; and they prevailed for a long period after their death.

Such revivals existed in the days of Zuinglius, Luther and Calvin, and have existed from that period to the present. Such men as Wesley and Whitfield, and Davies, and the Tennents and Edwards, and many others of the present day, have been honoured as instruments of promoting revivals of religion by boldly and faithfully preaching the gospel.

The term *Stir*, is used three times in the Bible.

Isaiah reproving the Jews for their abominations says, "Thou art full of *stirs*, a tumultuous city."

These excitements differed materially from revivals.

In the 12th chapter of Acts, after Peter's miraculous escape from prison, in answer to the prayers of the church, we are told, "As soon as it was day, there was no small *stir* among the soldiers what was become of Peter." This excitement was not a revival of religion.

In the 19th chapter of Acts, we have a concise history of the revival of religion at Ephesus, under the preaching of Paul.

So powerful and extensive was this, that not only the unbelieving Jews, but the worshippers of the goddess Diana and the enemies of every religion became alarmed. And the historian informs us, "There was no *small stir* about that way." He tells us that one Demetrius, who lived by making silver shrines for Diana, called together all employed in the same business, and made an inflamatory speech on the occasion, endeavouring to excite their fears, by telling them that not only their business would come to naught, but that their religion was in danger of being despised, and all its "magnificence destroyed," if a stop could not be put to this revival of religion.

So great was this *religious stir*, that we are told the whole city was filled with confusion; that some cried one thing and some another, and the greater part knew not wherefore they were come together.

The history of this revival of religion, and this religious stir at Ephesus, will enable us with sufficient accuracy to ascertain the difference between them.

It appears from this history, that revivals of religion give rise to "religious stirs."

Had not Paul preached boldly and faithfully the most important truths of the gospel, the unbelieving Jews would not have driven him from their synagogue, nor would Demetrius and his friends, have been so much excited.

Thus at the present day, when ministers and churches are faithful, and revivals take place, it not unfrequently produces a religious stir among cold professors, and those who make no pretensions to religion.

In "religious stirs," as the writer of the tract remarks, "the power of sympathy" is sometimes considerable.

This was the case in the *religious stir* at Ephesus. The greater part did not understand the cause of the commotion—their sympathy was excited by seeing their friends, and neighbours so zealous, and some cried one thing and some another, and the greater part knew not wherefore they were come together.

The friends of religious stirs take advantage of this principle of our nature to increase their party.

Sympathy is also manifested in revivals of religion. Persons seeing others distressed for their sins, may be considerably excited and even weep without any suitable sense of their own sins and danger.

The enlightened friends of revivals consider such sympathy of no use, except as furnishing an avenue to the conscience, and the heart through which they may pour divine truth upon the mind. If this does not make an impression, the sympathetic feelings can be of no use.

In "religious stirs" the writer of the tract remarks, that the passion of *fear* is addressed.

Demetrius, in his speech at Ephesus, made his strongest appeal to this passion.

He endeavoured to alarm the fears of the multitude, by telling them that their temporal interests were endangered. But lest this motive should appear too sordid to some, and be inefficacious on others, he told them that their religion was in danger of being contemned.

This motive seems to have had considerable influence upon their fears.

Thus it sometimes happens in modern religious stirs.

Those most active in these *stirs*, profess a tender regard for religion. Some of them are doubtless sincere, and are under the influence of erroneous impressions; but the greater part show by their general deportment, that the interests of true religion, are the least of their concern.

They perceive that if they become the friends of revivals of religion, they must cast their treasures at the feet of Jesus, and must renounce their sinful pleasures, and whatever is incompatible with seeking the glory of God and the best interests of their fellow men. They dread to lose their idols, as much as Demetrius and his friends did their silver shrines; and this is the secret of their *stir*. Those who are mere formalists in religion perceive also, that modes and forms are unavailing without the spirit and power of religion.

In revivals of religion, as well as in religious stirs, the passion of fear is addressed. To this passion, God in his word, has addressed his warnings & threatenings. His justice is terrible to those who do not repent and believe the gospel.

The friends of revivals, may be indiscreet in presenting these motives too frequently. But, that they ought to be urged, and that too, with all the eloquence of which mortals are capable, no believer in the justice & threatenings of Jehovah, can for a moment doubt.

Among the evils which the writer of this tract mentions, as sometimes accompanying these "*religious stirs*" is, "a zeal for proselyting," and "a spirit of bitterness."

This was the case in the *religious stir* at Ephesus. Demetrius was very active in exciting all, over whom he had any influence, to join his party; not only those of the same occupation, but those who professed to be religious. Much bitterness also was manifested. It is said those engaged in this *stir*, "*were full of wrath.*"

The same spirit appears in a greater or less degree in modern "*religious stirs.*" The most active take great pains to bring others over to their party, and circulate tracts for this purpose. Some exhibit much bitterness of spirit in evil speaking.

There is always danger that this zeal for proselyting and this spirit of bitterness, will spring up in revivals of religion; and it is one great object of the most enlightened friends of revivals to suppress this spirit; and they regard with a jealous eye those who manifest it.

They consider it as the bane of revivals of religion. Their object is to keep the minds of the people under the influence of those great truths of the gospel, upon the cordial reception of which their salvation depends. If this spirit of proselyting and bitterness and evil speaking becomes very prevalent, a revival of religion degenerates into a religious stir.

The writer of the tract, supposes that, altho' "these *religious stirs* sometimes appear to *originate* in circumstances, to say the least, doubtful and suspicious, and are *carried on* in a way, and by means which it is apprehended, are not warrented by scripture; and their *effects* are often such as leave it very doubtful whether any lasting advantages have been produced by them;" yet he supposes some good effects may result. One which he mentions is, that "they lead many persons to examine more carefully into the nature of religion." This is doubtless true.

Persons while wholly engrossed in the world, lose sight of religion altogether; and in this state of mind, there is no hope of their examining the subject. But when their feelings are roused by a revival of religion, though they may for a time make a great *stir*, they may at length begin to search the Scriptures to see whether these things are so, and may become the warm friends of revivals. Many instances of this kind occur in revivals of religion. It sometimes happens also, that ministers of the gospel and private christians, who have become prejudiced by some erroneous impressions, or by a mongrel excitement, partaking in its character more of a religious *stir* than of a revival of religion, by a careful inquiry into the subject, have their prejudices removed, and become warm friends of revivals. It is however rare to find the friends of revivals become the friends of *religious stirs.*

Those who are most active in promoting revivals of religion, are constant in pressing the great truths of repentance and faith, both in public and in private. Paul in his visit to the elders of Ephesus, says, "I testified to both Jews and Greeks, repentance toward God, and faith in our Lord Jesus Christ." He says, "I taught you publicly, and from *house* to *house*," and "by the space of three years, I ceased not to warn *every one* night and day with *tears.*"

Any religious excitement which does not partake of this character is suspicious.

Most of those engaged in religious stirs, although they say much about religion in public, and from house to house, pass over in silence the important duties of faith and repentance.

If they say any thing on these subjects, it is in calling in question the right of ministers and others to go from house to house, inculcating these duties upon their fellow sinners.

But at the same time they take the liberty of talking about religion, in their way, both in public and private. Thus did Demetrius. He went about to excite others against the revival, and he made a public speech, and the excitement became so great, that it appeared even in the *Theatre;* and some of the friends of the revival, who had been the companions of Paul, were openly attacked, their lives were in jeopardy, and the stir was hushed at length by the aid of civil magistrates.

Something of this sort is occasionally seen in modern *stirs*. Opposition appears in private and public circles.

Revivals are derided in the *Theatre* and other public places. Its friends are sometimes threatened with violence; but christianity has obtained so general credence, and the rights of conscience are so well understood in this country, that it is rare for those who promote religious stirs, to proceed to open violence. Their rage is spent in threats, and sneers, and ridicule.

These few hints may be sufficient to enable a candid public to distinguish revivals of religion from religious stirs; and also to see how far revivals of religion may be injured in their character, by the introduction of that spirit which gives rise to religious stirs.

And it is devoutly to be hoped that those who are most active in promoting revivals of religion, will do all in their power to preserve them from every unhallowed mixture, and to keep out that spirit of pride, and selfishness, and worldliness, and bitterness, and evil speaking, which is the *life* and *soul* of *religious stirs*.

ONEIDA.

By their fruits ye shall know them.—In our former quotations from Edwards, we showed that the mere circumstantials attending revivals of religion, are not to be taken as evidence for or against the genuineness of such revivals. In our extracts to-day, it will be seen that tho' in Edwards' time there was some enthusiasm and much imprudence, yet the work which he describes, taken as a whole, was a glorious work of the Lord bearing such fruits as to set every question respecting it, entirely at rest.—We most devoutly hope, that all those of our readers who are doubting the genuineness of any existing revivals will peruse the subject matter of the present extracts, in connexion with what has been before given.

Prayer of Faith.—Much has been said on this subject to little purpose; but the article we present to-day, will at least be deemed *Calvinistic*.

Rev. S. E. Dwight.—We learn from the Recorder & Telegraph, that the connexion between this clergyman and the Boston Park-St. church has been dissolved by Mutual Council, convened by his request; and that at a church meeting held after the result was known, it was unanimously resolved to "request his acceptance of $500 as an expression of their attachment, in addition to former appropriations during his abscence."

Boudinot's Marriage.—We perceive by the eastern papers, that the marriage of Boudinot the Cherokee, has finally taken place: and the event, in our opinion, reflects honor on the good sense of community. That some feeling should have been created, when the existence of the marriage contract was first discovered, was not to be wondered at: but the discussion which it called forth, resulted decidedly in favor of "mixed marriages" of *such a character:* and, for ourselves, we do not hesitate to predict that great good will be brought about by the union we are now alluding to. Both the parties are pious, well-educated, intelligent, and respectable; and both seem calculated to exert a favorable influence on the nation of the Cherokees. Boudinot is, at present, engaged as agent, soliciting donations for the establishment of a printing-press, and a national literary institution; and so far as a judgment may be formed from existing circumstances, it seems likely that he will succeed in his undertaking.

American Society for the promotion of Temperance.—A meeting was held on the 10th January, at the Vestry of the Park Street Church, Boston, "to take into consideration the evils of intemperance, and the importance of further exertions to restrain them," when, after passing resolutions in favor of the subject, a committee was chosen for the purpose of devising a plan for carrying the resolutions into effect. At an adjourned meeting in February, the committee reported in favor of forming a National Society, and presented the draft of a constitution for this purpose. [This constitution is too long for our present limits.]

On motion of the Hon. Heman Lincoln, the following resolution was then adopted:

Resolved, That the gentlemen composing this meeting pledge themselves to the *American Society for the promotion of Temperance*, that they will use all their exertions in carrying into effect the benevolent plans of the Society for the benefit of mankind.

The American Society for the promotion of Temperance, then held their first meeting, and chose the following officers:

Hon. Marcus Morton, President,
Hon. Samuel Hubbard, Vice President,
William Ropes, Esq. Treasurer,
John Tappan, Esq. Auditor.

Executive Committee.
Rev. Leonard Woods, D. D.
Rev. Justin Edwards,
John Tappan, Esq.
Hon. George Odiorne,
S. V. S. Wilder, Esq.

At a subsequent meeting, held March 12, 1826, the Society proceeded to choose *eighty-four* men, residing in the Northern and Middle States, as additional members.

The corner stone of a new *Trinitarian* meeting-house was laid in Green-street, Boston, on the 8th inst. for the use of the church and society under the care of Rev. Dr. Jenks.—The cause of orthodoxy is evidently gaining ground in that city.

The publication of the Southern Intelligencer, a religious paper which has been issued at Charleston, S. C. for more than seven years past, was discontinued on the 1st inst. on account of a deficiency in patronage.

Disgraceful.—Mr. Secretary Clay, and Mr. Senator Randolph, have brought disgrace on themselves and on the nation, by engaging in a duel.

Political.

SOUTH AMERICA.

Full of Callao and Chiloe.—It appears by the latest dates from the South, that Callao & Chiloe, have both fallen into the hands of the Patriots almost without resistance: and thus is swept away, the last vestige of Spanish power on the continent of South America. The Congress of Panama will now form a most sublime spectacle: and its deliberations will assume a character of great responsibility.

London.—In the House of Commons, on the 9th, Mr. Peele made a motion, supported by a long and interesting speech, for leave to bring in a bill for consolidating and amending the statute laws relative to the crime of theft. The leave was granted.

The Jewish house of Loco, at Bromburg, has failed for $2,000,000; its failure is ascribed to over speculation in wool, grain, and other produce.

A Dirk.—The nephew of a rich banker at Rome, was sentenced to be led through that city, on an ass, and to be sent to the galleys for ten years, for carrying a sword cane! His uncle offered 60,000 crowns for a commutation, which was refused.

Worshipping the Dead.—The funeral procession of the Emperor Alexander arrived at Moscow on the 9th Feb. where it was received by the merchants and citizens, who were awaiting its arrival on their knees!

Mr. Pinkerton, the distinguished writer on geography, lately died at Paris, in the 57th year of his age.

Count Romanzoff, Chancellor of the Russian Empire, died about the middle of January, at St. Petersburgh. He was one of the most liberal patrons of science and art in Europe. It was at his expense that Otto Von Kotzebue performed his voyage round the world.

The Abbe Stanislaus Stalzic, Polish Minister of State, died at Warsaw on the 20th of January. He has left the whole of his fortune, amounting to £8,000,000 to public institutions.

STATE LEGISLATURE.

On Thursday April 13th, the Legislature reduced the salary of the Canal Commissioners to $1,500 per annum; and the chief reason assigned for this measure, was, that the duties had become less arduous than formerly; and that the sum now fixed, will still prove a liberal compensation. The Governor returned the bill "regulating the manufacture of salt," &c. with objections; and it was subsequently lost.

The resolution offered last night by Mr. Thompson, for an extra session, was called up and advocated by Mr. Root, and rejected, ayes 40, noes 50.

Some *non-enumerated* business was done; the usual messages were transmitted between the two houses and the Governor; and then the house adjourned without day.

The list of acts that have been passed during the session, shall be oticed as soon as possible.

CONGRESS.

SENATE—APRIL 7—13.

From Friday 7th, to Wednesday 12, the senate were chiefly occupied on the judiciary bill.

On Thursday, a motion was submitted and supported by Mr. Randolph, to rescind the rule, giving the appointment of the committees and the revision of the journal to the President of the Senate. The committee appointed to consider and determine the business necessary to be done, and when Congress shall adjourn, were discharged from the further consideration of the subject; and Mr. Holmes submitted a resolution authorizing the President of the Senate and the Speaker of the House, to adjourn the two Houses of Congress on Monday, the —— day of May next. The Judiciary bill was again the subject of discussion, when Mr. Berrien, Mr. Holmes, Mr. Findlay, and Mr. Randolph, spoke on the subject, but no vote was taken upon it.

HOUSE OF REPRESENTATIVES.

On Friday the 17th, Mr. Eastman, of New-Hampshire, offered a joint resolution providing as an amendment to the Constitution, that no person shall hold the office of Judge of any court of the United States after he shall have attained the age of 70 years.

On Saturday, Mr. Stewart, of Pennsylvania, offered a resolution calling for information on the subject of a survey, just concluded, with a view to ascertain the practicability of uniting the Pennsylvania with the Chesapeake and Ohio canal. The house then went into committee of the whole on the Massachusetts claim.

On Monday and Tuesday, the subject of the Panama Mission came under discussion, and as usual found many impediments.

On Wednesday, several interesting communication were received from the War Department on the subject of recent surveys, among which are those of the three routes for a road from Washington to New Orleans; and also a letter from the Secretary of War, relative to the Topographical Engineers for internal improvement. The bill for the relief of the Florida Indians, was passed. On Thursday, the subject of the Panama mission was resumed in committee of the whole. Mr. Hemphill of Pennsylvania, spoke against & Mr. F. Johnson of Kentucky, in favour of the mission.

It is said in the Democratic Press that Congress have agreed to adjourn on the 22d May.

BRITAIN AND CANADA.

The following, from the Montreal Herald, indicates a high state of political excitement, which may produce an explosion, but probably will be quieted by the generosity of the British ministry.

The difference between Britain and Canada, on the right of appropriating the provincial revenue, came under consideration in the Parliament of Lower Canada, by special assignment, and under a call of the House, on the 21st ult. The session continued from 10 o'clock, A. M. on that day, till 5 o'clock in the morning of the following day—when the House decided against the claims of the British ministry, 37 to 4. The House, when all are present, consists of 50 members. One seat is vacant, three members are absent from Canada, and one is sick. The galleries, wardrobe room, and passages were full to overflowing a part of the time. The Attorney General spoke three hours on the side of the minority. An address was voted to the King. Thus Canada takes a stand. Some other colonies complain that Britain fixes the salaries of the Custom House Officers, and requires the Provinces to pay them.

The Quebec Mercury hints at some dreadful consequences, if the House does not yield. Are we to have military execution? Is our constitution to be annulled? Be it so—no consequences can be worse than that of yielding—let us see our condition openly and without a mask—we will be only nearer a remedy.

New kind of Stereotype.—The Gazette of Munich announces the invention of a new kind of stereotype, by M. Lanefelder, to whom the art of Lithography is due. A sheet of ordinary printing paper is covered with a layer of stony earth (*terre pierreuse*) to the thicknes of half an inch, and sufficiently moistened with water. In half an hour it assumes the consistency of paste, when it is put in frames and on types composed in the usual manner, but not blackened, and the paste becomes impressed with the characters. The sheet is then dried on a stone flag, and melted metal poured on it. The metal becomes a thin plate, and has all the characters standing out on it, as well formed as the original types. The proofs from these stereotype characters do not differ from those taken from moveable types. The author of this discovery offers to explain it fully for a subscription of one hundred florins, as soon as he shall have thirty subscribers. He estimates the preparation necessary for the casting at 100 florins, and the paper covered with the stony paste at six kreuss (2*d*. English) a sheet.

Several gold coins, of the reign of Constantine the Great, nearly fifteen hundred years old, have been found in the most perfect state, upon Holy head mountain, by a woman digging peat for firing.

The New London Gazette gives the following list of those now living, who survived the battle at Fort Griswold, Sept. 6th, 1781.

Eben'r Avery, wounded,	Rufus Avery,
Christopher Latham, w.	Caleb Avery,
Samuel Edgecomb, w.	Peter Avery,
John Morgan, w.	Jasper Latham,
Amos Avery, w.	Gilbert Edgecomb,
Andrew Gallup, w.	Jeremiah Harding,
Edward Stanton, w.	Ebenezer Fish,
William Latham, jr.	Charles Chester,
Nathan Darrow,	Joshua Baker,
Henry Mason,	Joseph Plumb,
Stephen Hempstead,	Elisha Burrows.

Distances from the city of New York, to Portland on Lake Erie, by the different routes surveyed for the state road.

From N. York to Nyack, 24 miles, thence via Newton to Portland 407 is 431

do Newburgh 65	do 379 is 444
do Poughkeepsie 80	do 373 is 453
do Kingston 100	do 376 is 476
do do 100 Colchester & Spencer	do 370 is 470
do Catskill 128 Ithica	do 365 is 489
do Athens 130	do 365 is 495

[Albany Gazette.

ANNUAL LIST OF NEW PUBLICATIONS.

There has issued from the different presses of the United States during the last year, eight hundred and forty seven volumes; of which five hundred and ninety are original, and two hundred and fifty seven have been reprinted from foreign editions of the same works. We presume that this estimate does not embrace the whole of the outpourings of the public presses in this country, but of this number we have collected and published the titles in the successive numbers of the United States Literary Gazette.—*U. S. Lit. Gaz.*

MOSAIC GOLD.

A few weeks since we stated that a new metallic composition had been invented in England, called Mosaic gold. The Edinburgh Christian Instructor says:

"The effects produced by the mixture have never been equalled, except by gold itself. In weight alone it is inferior to this metal; it admits of a higher polish, and resists, in an equal degree, the action of the atmosphere and moisture; its price, however, is extremely low, not exceeding, we believe, two pence per ounce in ingot. A public company has been instituted for the manufacturing of articles of this composition, of which his Majesty has ordered a large quantity for the embellishment of Windsor Castle. In this age of extravagant piety, it may be interesting to learn, that a passage in the book of Ezra, viii. 27, wherein "copper as precious as gold" is mentioned, induced an enthusiastic individual of the name of Hamilton to commence about twenty years ago, a course of experiments, which were terminated by this singular discovery, almost realizing the alchymist's reverie of the transmutation of metals."

Death of Children in Russia.—The number of children who die annually in Russia, amounts to about one fourth of the whole number of deaths in the empire, and the ceremonies which take place at their baptism are considered as the cause. The naked infant is dipped three times successively into a basin of cold water, from which it emerges shivering, and with the body entirely blue, from the effect of the cold;—cholics, frequently fatal, ensue from this deplorable baptism. Among the noble and more enlightened classes, warm water is now introduced; but neither physicians nor philosophers will easily persuade the lower classes thus to depart from the usage of their ancestors. A person who was present at the immersion of a newly born infant, venturing to remonstrate, it was replied, "would God permit his creatures to receive any ill from such an act? you see that the baby does not even cry;" and the poor innocent, who doubtless was unable to do so, died a few days afterwards from a violent cholic.

Improvements in Salem.—A company is about to be formed in Salem, (Mass.) for the erection of a mill dam across the harbor. It has been ascertained by accurate surveys that about seventy mill powers can be obtained for less than one hundred and forty thousand dollars; and it is proposed to raise this sum by the creation of a capital stock of half a million to be divided into shares of one hundred dollars each.

N. Y. Obs.

Flame of a Candle.—It appears from a series of experiments by Mr. Davies, of Manchester, that the flame of a candle is a conical surface, the interior of which is not luminous—a section of the flame being a narrow luminous ring surrounding an obscure disc.

Army Movements.—Last Wednesday, says the Detroit Gazette of the 4th inst. orders were received by Capt. Garland, commanding at this post, to have the two companies stationed here, in readiness to depart for Belle Fontaine, in Missouri, as soon as circumstances will permit.

Meteors.—We noticed a brilliant meteor, passing in a westerly direction, on Friday evening. Its explosion was heard in Connecticut. On the following evening another equally brilliant was seen here.

[*Salem Observer.*

Mr. Daniel Fitz, has received a unanimous invitation to settle at Ipswich, as Colleague with Rev. Dr. Dana.

A dressing case.—At the sale in London of Mr. Hayne's effects, a dressing case brought 720 guineas!

Among the numerous appropriations in the House of Commons is the sum of £3000 for the Vaccine Institution, and £6000 for the relief of American loyalists.

On Wednesday, February 22, the Rev. Stephen Peet was ordained by the Presbytery of Huron, Pa. and installed Pastor of the Congregation in Euclid.

APPOINTMENTS,—James Dean, to be Judge of Oneida Court of Common Pleas. William J. Bacon, of Utica, to be Examiner in Chancery.

The Senate has confirmed the nomination of John Birdsall, of Lockport, as Judge of the 8th circuit.

ONEIDA PRESBYTERY.

At their meeting on Tuesday last, the Oneida Presbytery passed the following resolution:

WHEREAS no collections have been yet taken up for the benefit of the Western Education Society, for the present year, in any of the churches in our connexion, notwithstanding former resolutions of Presbytery on this subject; and whereas the collections of provision for the boarding establishment of said Society, have not been sufficient to meet the current expenses thus far for the current year; in consequence of which, the steward has been under the necessity of purchasing articles necessary for the use of said establishment, to a considerable amount, and has engaged to pay cash for the same: Therefore,

Resolved, That it be earnestly recommended to all the churches in our connexion, to make a public collection for the Education Society, as soon as practicable.

Extract from the minutes.

Attest, N. COE, Stated Clerk.

NOTICE.

A meeting of the Directors of the Western Education Society, will be holden at the Boarding House in Clinton on the first Monday of May next, at 10 o'clock A. M. A punctual attendance is requested April 25.

MARRIED,

By the Rev. Mr. Anthon, HENRY GREEN, Esq. Secretary of the Utica Insurance Company, to Miss MARY CLARK, both of this village.

By the same—GEORGE B. THROOP, Esq. of Auburn, to Miss FRANCES HUNT, eldest daughter of Montgomery Hunt, Esq. of this place.

In Baltimore, on Thursday last, by the Rev. E. I. Reis, the Rev. Dr. GEORGE PATTERSON, of Trenton, N. J. to Miss ELIZABETH SLADE, of Baltimore.

DEATHS.

In this village, very suddenly, on the 20th inst. Mrs. Nancy Lumbard, consort of Mr. Theophilus Lumbard, aged 38 years.

On the 21st, an infant child of Mr. J. Kingsbury.—On the 23d, Mrs. (widow) Austin, aged 70 years.—Also, an infant child of Mr. J. Wilbur—And Frances L. daughter of Mr. Cyrus Grannis, aged 18 months.

In Baltimore, on Sabbath evening, the 9th inst. the Rev. James Smith, late an eminent itinerant minister of the gospel, in the Methodist Episcopal Church.

In Philadelphia, on Monday morning, the 10th inst. after a few hours' illness, the Rev. John Banks, D. D. Pastor of the Associate Presbyterian Church in that city.

In New York, Joseph Warren Brackett, Esq. an eminent lawyer, and a native of New Hampshire, aged 51.

In Littleton, Ms. 28th ult. Rev. Edmund Foster, aged 74.

PEWS,

BELONGING to the First Utica Psesbyterian Society, will be sold at their House of Worship, on Friday the 28th April inst. at 2 P. M. for the term of one year.

JNO. BRADISH, Clerk.

April 18, 1826. 1w

CLINTON FEMALE SEMINARY.

THIS institution, under the direction of the Miss ROYCES, has its Semi-annual Examination on Wednesday the 26th inst.

The Summer term will commence on Thursday the 25th of May.

The branches taught—the terms, the system, and mode of instruction continue the same as they have hitherto been. A course of Lectures on Botany is expected the ensuing Summer. Music was introduced during the last term, and continues to be taught by Miss Eliza S. Mitchel of New-York.

Clinton, April, 22, 1826. 95 6w

To the Christian Public.

A LATE translation is just published and for sale at *C. SWARTWOUT's* Store, Genesee street, Utica, (next door to the Museum;) at Aylmer Keith's, Rome, at B. J. Paddock's, Lowville, and at P. Bander's, No. 7 Pine street, Albany,—a new and interesting work, translated from the German, entitled, "The Spiritual Mirror, or Looking-Glass, respecting the Human Heart; by allegory, in a series of ten copper-plate engravings. This work is an ancient production, and in a very perspicuous manner exhibits the theology of the Christian church at that day, which wonderfully describes the fallen nature of man, clearly exhibiting in the most unequivocal terms, the prominent features in the temper and soul of man;—to which the attention of the public is invited, as to a subject of vital interest to each individual. The genius of this is, that while it unlocks the cabinet of the latent qualities of the fallen soul, it also amuses and astonishes the mind, while it gently leads and enlists the serious reader on the side of his eternal interest. Price 62 1-2 cents.

Utica, April 21, 1826. 1w

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.

One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825.

Wholesale.

J. C. HASTINGS & CO.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do.
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call

Utica, Dec. 20, 1825. 79tf

ALL persons indebted to the Estate of Aaron Collins, late of Deerfield, deceased, are requested to make immediate payment. All persons having demands against said Estate, are requested to present them to the subscriber for adjustment. BETSEY COLLINS, Administratrix

Deerfield, April 3, 1826.

NOTICE.

THE co-partnership of MERRELL & HASTINGS, was dissolved on the 25th day o January last, by the death of Mr. A. MERRELL. The business of the late firm will be settled by the subscriber; and all who are indebted, are requested to make payment immediately.

CHARLES HASTINGS.

C. HASTINGS having taken GARDINER TRACY into co-partnership, they will continue the BOOK-SELLING, PRINTING, & BOOK-BINDING business, under the firm of

Hastings & Tracy,

at the store of Merrell & Hastings, where they solicit a continuance of the patronage with which the late firm was favored.

Utica, March 27, 1826. 91tf

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826 6m93

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826 6m93

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

WHAT IS FAITH?

Faith is the Christian's prop,
Whereon his sorrows lean,
It is "the substance of his hope,
His proof of things unseen."
It is the anchor of his soul,
When tempests rage and billows roll.

Faith is the polar star,
That guides the Christian's bark;
Directs his wand'ring when afar,
To reach the holy ark.
It points his course where'ere he roam,
And safely leads the pilgrim home.

Faith is the rainbow's form,
Hung on the brow of heaven;
The glory of the passing storm,
The pledge of mercy given.
It is the bright triumphal arch
Through which the saints to glory march.

Faith is the mountain rock,
Whose summit towers on high;
Secure above the tempest's shock,
An inmate of the sky.
Fixed on a prize of greater worth,
It views with scorn the things of earth.

The faith that works by love,
And purifies the heart,
A foretaste of the joys above,
To mortals can impart.
The Christian's faith is simply this—
A passport to immortal bliss.

The existing want of uniformity in the harmonies of our psalm tunes, has been a source of much complaint; especially among those who are but partially acquainted with the subject. There is obviously an inconvenience growing out of this state of things, which tends greatly to retard the progress of church music. The same tune is so variously arranged by different masters, that scarcely any two among our hundreds of compilers, will be found to publish the same copy; and the evil has thus become so very prevalent, that when a tune is named, one can scarce ever know how he should sing it, unless a note book lies open before him.

But if we look into the origin of this evil, we shall be induced to view it rather as a cause for regret, than as a fit subject for censure.

The following remarks from the Troy Review are directly in point.

The musical art is of a progressive nature; and many of the parts of harmony and melody are, necessarily, subject to change. In Purcel's time, for instance, long divisions of notes, and canon, and fugue, were in vogue. Chains of sevenths were afterwards in favor. Handel had many peculiarities, which are not now to be tolerated; and Haydn, Mozart, Beethoven, will be equally subject to the prunings of those who shall succeed them. Owing to this progressive character of the art, it has, for one or two centuries past, been expected of a scientifick compiler, to remove those things, which, through the progress of taste, become disagreeable; and to substitute a modern phraseology, and a modern harmonick arrangement, for many of those corresponding traits in a composition, which are becoming obsolete.

Nor is this all. The same piece of music is subject to almost endless changes, to accommdate it to the different purposes for which it is employed. Thus the same movement may form part of an overture. It may be wrought into a march, with accompaniments—and these, may be arranged either by keyed instruments in the chamber, or for wind instruments in the field. It may be simplified and arranged as a ballad, a trio, or a chorus; and the primitve notes of it may be taken as the basis of a plainer composition, for the church. Liberties of this nature, we admit, are often abused, but, at the same time, they are universally tolerated; and it is a fact, that we are indebted to this very circumstance for many of our most interesting pieces. The great masters of Europe have considered it as an act of condescension to compose for the church; and, almost without exception, the pieces, now in circulation, which are attributed to them, have been abstracted from their larger compositions, by other hands, in some manner as we have above described.

The addition of another circumstance will complete the picture. The oldest melodies—such as Old 100th, Luther's Hymn, &c. were, at first, entirely destitute of harmony; and have since been subject to neverending changes as to the number and character of their accompanying parts. Every distinguished master has taken the liberty of following the dictates of his own judgment and taste, and the diversity, thus occasioned, has been quite endless.

Our readers will easily understand, from this statement, how it happens that European copies of the same tunes have been so dissimilar to each other; and will perceive at once, that it is idle to talk about an authority in these matters, when, by common consent, all are entitled to the same privilege of making arrangements to suit their own purposes.

Nor is the remedy for the evils we are contemplating, so near at hand as has been generally imagined. The state of the art, in our own country, requires its own peculiarities of arrangement and design; and yet, no two musicians, though they should be equally gifted with natural and acquired abilities for their undertaking, could be made to agree in these matters of taste, without coming together on principles of mutual concession. On this plan, a combination of talent might prove effective: and it is devoutly to be wished, that an extensive combination, of this nature, may be so formed, as to erect a standard of regularity, which shall, in some measure, remedy the evil of which we have been speaking.

Miscellaneous.

CRATER OF KIRAUEA.

The great crater of Kirauea is on the island of Owhyhee, about 20 miles from the shore. It is situated in a plain at the base of the Mouna Roa, a stupendous mountain from 16 to 18,000 feet high. According to the measurement of the American Missionaries, Messrs. Goodrich and Chamberlin, the upper edge of the crater is seven and a half miles in circumference, and at the depth of five hundred feet they satisfied themselves that its circumference was at least five and a half miles. They judged the depth to be one thousand feet. It is thus described in their journal:—*N. Y. Obs.*

The bottom was filled with lava, and the south west and northern parts of it were one vast flood of liquid fire, in a state of terrible ebullition, rolling to and fro its "fiery surge" and flaming billows. Fifty-one craters, of varied form and size rose, like so many conical islands, from the surface of the burning lake. Twenty-two constantly emitted colums of gray smoke, or pyramids of brilliant flame, and many of them, at the same time, vomited from the ignited mouths streams of lava, which rolled in blazing torrents, down their black indented sides, into the boiling mass below.

The sides of the gulf are perpendicular for about four hundred feet; when there is a wide, horizontal ledge of solid black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides slope towards the centre which is, as nearly as we could judge, three hundred or four hundred feet lower. It was evident, that the crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or inundated the low land on the shore. The gray, and in some places apparently calcined, sides of the great crater before us; the fissures, which intersected the surface of the plain on which we were standing; the long banks of sulphur on the opposite side; the numerous columns of vapour and smoke, that rose at the north and south end of the plain, together with the ridge of steep rocks, by which it is surrounded, rising probably in some places, four hundred feet in perpendicular height, presented an immence volcanic panorama, the effect of which wasgreatly augmented by the constant roaring of the vast furnaces below.

Between nine and ten, the dark clouds and heavy fog, that, since the setting sun, had hung over the volcano, gradually cleared away, and the fires of Kirauea, darting their fierce light athwart the midnight gloom, unfolded a sight terrible and sublime beyond all we had yet seen.

The agitated mass of liquid lava, like a flood of melted metal, raged with tumultuous whirl. The lively flame that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose bellowing mouths, amidst rising flames, and ebbying streams of fire, shot up, at frequent intervals, with loud detonations, spherical masses of fusing lava, or bright ignited stones.

The dark, bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below, whose vivid rays, thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene.

From the New-York Daily Advertiser.

LINDLEY MURRAY.

The death of our learned, amiable, and venerable countryman, LINDLEY MURRAY, which lately took place in England, has already been published in the papers in this country; but the close of so useful and respectable a life as that of this excellent man, ought not to pass by with a mere common obituary notice. His memory should be cherished, and his example be placed before others for their imitation, and as an encouragement to the devotion of their time and their talents to the promotion of the highest interests of themselves and their fellow men.

LINDLEY MURRAY was the eldest son of Robert Murray, who established in this city the two great mercantile houses of Robert & John Murray, and Murray & Sansom. He was born in the year 1745; but his parents removed to New York when he was but two years of age. Here he received his education in the common schools, and through the instruction of a private teacher. At the proper age he studied law with —— Kissam, and was a fellow student in the same office with the venerable John Jay. Though his prospects at the bar were flattering, after a short time he relinquished the practise, and engaged in mercantile business. In consequence of severe sickness, which impaired his constitution, and reduced him to a state of great debility, he was induced by his medical advisers to remove to a milder region; and accordingly he visited England, and finding the climate more favorable to his health, in the year 1784 he purchased a house at Holdgate, near the city of York, and there passed the remainder of his long and useful life. His constitution, however, never recovered its original vigour; and for the last twenty years of his life, he was entirely confined to his house.

Soon after his settlement in England, he commenced his literary labors, which he pursued for many years with great zeal and success. devoting himself entirely to objects which would conduce to the benefit of his fellow men. His principal works were his English Grammar, Exercises in English Grammar, an abridgement of the Grammar, and an enlarged octavo edition, Introduction to the English Reader, the English Reader, Sequel to the English Reader, The Power of Religion on the Mind, and other smaller works. With the titles of these works, almost all persons are acquainted; of their value immense multitudes are thoroughly informed. Suffice it to say that they are standard works, of the highest reputation, honorable to the learning and talents of the author, and most useful to all classes of people.

This great popularity is the best evidence of their practical value—they passed thro' an immense number of editions, both in England and in this country. No less than 37 editions of his grammar were published under his own inspection at York. That work will probably always remain a standard book wherever the English language is spoken, both in common schools, and in seminaries of a higher order.

As a philanthropist, Lindley Murray was distinguished among the benevolent men of the age. To his countrymen, who visited England, he was a kind and hospitable friend. His wife, who survives him, is the daughter of the late Thomas Dobson, of this city. He left no children. In all the relations of life which he sustained, he was most affectionately beloved, and highly respected. To all his other excellencies of character, he added a firm and lively piety; his life was a practical exposition of the soundness and sincerity of his faith, and his death, like that of the righteous, was peace.

From the Philadelphian.

DANCING.

Mr. Editor.—I send you an anecdote whch if consistent with the soberness of your paper I wish you to publish. It is communicated for the benefit of intelligent rational beings, but especially for the benefit of those Christian parents, who in opposition to the *whole spirit* of the gospel and the obligations of their own *holy* calling, continue to lead forth their little ones like a flock and to teach them to dance. If it do not reform, it will at least show for what a silly thing they put in jeopardy the souls commited to their care.

In one of our American Colleges, a few years since, a theme for discussion (according to the usage of the institution) was given to one of the classes by its officer, on which each individual was required to express his opinion either orally or in writing, taking any such view of the subject as his own judgment or ingenuity might suggest. The theme was, Dancing.—At the appointed time the class assembled in presence of their instructor, when the argument was commenced, and continued for some time with great gravity, both for and against the practice in all its bearings, until Mr. J. in his turn was called upon to express his sentiments, when the discussion was closed as follows:

Sir, said Mr. J. I have examined this matter with some diligence, but I really scarcely know what to say. Almost any other theme would have furnished me something to contribute to the discussion; but what can one say on this? After all my labor, the sum and substance of the matter seems to me to be only this. A party of ladies and gentlemen (who elsewhere pass for intelligent and rational beings) assemble in the ball room. Soon they array themselves in opposing lines. Presently, a young lady jumps up from the floor, shakes one foot and comes down again. Again she springs up and the other foot quivers. Then she turns round on her place, springs up and shakes both her feet. Her intelligent partner opposite, then performs the same operations. Then both rush forward, and seize each other's hands, jump up again, shake their feet, turn round, return to their places, jump up again, then shake their feet and stand still. The next lady and gentleman, very rationally and soberly follow the example just set them, jumping, shaking and turning, and so on to the end. And all for no other reason that I can perceive, than because Black Cuffee sits in the corner yonder ☞ drawing a horse hair across a catgut.

WATER-SPOUTS.

Water-Spouts usually occur in the manner we are now to describe. Underneath a dense cloud, the sea becomes agitated with violent commotions; the waves dart rapidly towards the centre of the agitated mass of water—on arriving at which, they are dispersed into aqueous vapours, and rise whirling round in a spiral direction towards the cloud. This conical ascending column, is met by another descending column, which leans towards the water, and joins with it. In many cases, the marine column is from 50 to 80 toises in diameter near its base—both columns, however, diminish towards the middle, where they unite; so that here they do not extend more than three or four feet in diameter. The entire column presents itself in the shape of a hollow cylinder, or tube of glass, empty within. It glides over the sea without any wind being felt—indeed, several have been seen at once following different directions. When the clond and the marine base of the water-spout move with unequal velocities, the lower cone is often seen to incline sideways, or even to bend, and finally to burst in pieces. A noise is then heard like that of a cataract falling in a deep valley. Lightning frequently issues from the very bosom of the water-spout, particularly when it breaks; but no thunder is ever heard.

Philosophers explain this phenomenon in the following manner:—Two winds meet; a vortex ensues; any cloud which happens to lie between them is condensed into a conical form, and turned round with great velocity. This rotation impresses all the particles of the cloud with a centrifugal force; they are driven towards the exterior surface; a vacuum is produced within, about the axis of the cone; water or any other body lying beneath this vacuum, is carried into it by the effect of gravity striving to re-establish an equilibrium.

[For the following items abridged from Ferrusac's Bulletin, we are indebted to the industry of the Editor of the Hampshire Gazette.]

Clergy and Nobility in Catholic countries.—In Spain there is one clergyman to 58 inhabitants; in Naples, one to 50; in Sicily one to 23; in Portugal one to 15. In the Greek church of Russia there is one minister to 262 inhabitants.

In Bohemia there is one noble to 662 inhabitants; in Moravia one to 909; in Lower Austria one to 93; in Gallicia one to 66; in Transylvania one to 32; in Hungary one to 21; in Spain one to 10! The proportion of nobility in Russia is large, being one to 96 inhabitants.

French Missionaries in China.—In 1824 the French Mission in the province of Setchouan in China, was composed of two bishops and one infirm ecclesiastic. The number of Chinese priests was 25; of proselytes 29,677. The whole number of Christians in Setchouan and other provinces was estimated at 46,287. There were 27 schools for boys, and 25 for girls; also a seminary where 12 pupils were studying Latin under a Chinese priest. The Christians have suffered many persecutions—one in 1824, when a Chinese priest was strangled, many native Christians exiled to Tartary, and others condemned to the punishment of the *cangue*. This punishment consists in making the sufferer carry a great table, with a hole in the middle just large enough to put his head through.

Norway.—The fir tree forms an important branch of the commerce of this country. The trees belong to the peasants who cut them down and range them. The merchant accompanied by a measurer, proceeds into the interior 150 or 200 miles, where the bargain is concluded, and the trees measured and marked. The peasant then rolls them into the river, and gives himself no farther trouble about them. It is sometimes three or four years before they arrive at the place of shipping. Here barriers of timber are made in the river to stop the floating firs, but they sometimes break through, and are lost to the merchants.

Only one-eightieth part of Norway is susceptible of cultivation; one fourth of the inhabitants live by fishing. In 1824 the fisheries occupied 15,000 men at the Loffoden Islands; and the produce was 600,000 codfish, 400,000 tons of whale oil, and 200,000 tons of spermaceti.

REMARKABLE INSTANCE OF INSTINCT.

"I write this," says Dr. BUCHANAN, in a letter to his friend, "at the bottom of a lofty mountain called Cape Comorin, whose lofty head seems to overhang its base. The birds which build the pendulous nests are here numerous. At night each of their little habitations are lighted up, as if to see company: the sagacious little bird fastens a bit of clay to the top of the nest, and then picks up a fire-fly, and sticks it on the top to illumine the dwelling, which consists of two rooms. Sometimes there are three or four fire-flies, and their blaze of light in the little cell, dazzles the eyes of the bats, which often kill the young birds."

THE PRAYERLESS MINISTER REPROVED.

The following fact shews that God's blessing on others, may also attend a faithful discharge of our own duties:

"A pious man was once led by some common engagement to associate a whole day with a minister, who had greatly neglected his sacred duties. Their business took them from home, and they had much conversation on religious subjects. At night they came to the same inn, and found they could have but one bed room. The minister was soon undressed and in bed without saying any prayer. His companion at first hesitated whether he should put out the candle, and then pray, or say his prayers openly. He thought that his duty at that time, led him not to be ashamed of prayer; and he prayed, extinguished the light, and went to bed. This faithful discharge of duty, was not lost on him who had gone prayerless to bed. The conversation he had heard, and the example which he had seen, left a deep and abiding impression on his mind; and from that time he became a faithful and laborious minister of Christ." *N. Y. Observer.*

A TRACT PLACED IN THE HAT OF A CONFIRMED INFIDEL.

I had a conversation, not long since, says a very intelligent and respected correspondent, with a person who disbelieved the Bible, and despised the means of Gospel grace. After a long talk, I put into his hat, unseen by him, the Tract, entitled 'The Death-Bed of a Free-Thinker, or the Last Hours of Hon. Francis Newport.' He did not discover it until the next morning; as he arose from his bed, he cast his eye into the hat, and read the title of the Tract. It pierced his heart. At first he was determined not to read it: but feeling uneasy, and anxious to know what it contained, he read it, his conviction deepened, & it proved the instrument of his conversion to God.

Such mighty proofs as this, of the efficacy of Religious Tracts, should stir up pious minds at least, to vigorous exertion; that every community on the face of the earth may be supplied with these soul-searching messengers of truth.

Selah, is a word found seventy-four times in the book of Psalms, and thrice in Habakkuk. Some think it signifies a rest or pause in singing, or a change of tone; or as others, the elevation of the voice, or a high note. Also, for ever, or so be it. But it is in general concluded that it properly signifies the end or pause.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee Street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826. 93tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.
By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.
79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

JOHN CAMP & Co. No. 93, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.
Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.
for sale by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M. Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.
Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,
THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.
Dated, 18th March, 1826.
GEORGE ARMSTRONG, *Insolvent.*
6w99

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration o three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.